



## Hosanna! This is the Day...

Psalm 118

David Sunday

March 25, 2018

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I was going to open by saying, *“This is the day that the Lord has made. Let us rejoice and be glad in it,”* but Tim stole my thunder. Let’s rejoice anyway and think of our brother, Phil Bloom. He loved to say “amen” to that verse and rejoiced in these worship gatherings, and often led us in prayer. Yesterday was the one-year anniversary of his going home to heaven, so pray for Laura, David, DeShawn, Erica and Eric.

This is the day that the Lord has made, and we will rejoice and be glad in it. Do you have those words on display somewhere in your home? They’re the kind of words we put on plaques. D.A. Carson says when he was growing up in Quebec, his parents had that on a plaque. Every time they would complain—maybe it was raining outside so they couldn’t go out to play—he would say, “This is the day that the Lord has made. Let us rejoice and be glad in it.” Or they’d be visiting a relative and the kids would say, “Dad, this is boring.” He’d whisper, “This is the day that the Lord has made. Let us rejoice and be glad in it.”

He wasn’t trying to teach his kids that God is unwilling to listen to our lament or that we shouldn’t pour out our troubles to God. But he was teaching them that whining is an affront to God’s sovereignty and goodness; that we should always be a people of joy.

Maybe you were part of a church like I was grew up in, where you put your whole body into worship. I remember we would sing this little chorus sometimes: “This is the day, this is the day, that the Lord has made, that the Lord has made.” We would get into the motions and sometimes the worship leader would break the room into two sides. This didn’t just happen in youth group—this happened in adult church too. The right side would sing, “This is the day,” and then sit down. Then the left side would stand up, “This is the day.” Right side: “That the Lord has made.” Left side: “That the Lord has made.” Up and down, up and down we’d go—kind of a doxological calisthenics right in our worship services.

So I’m very familiar with that verse and that idea. But today I want to look at the psalm in which this verse is found: Psalm 118. I’m hoping you’ll see that God had a very specific, special

day in mind when He said, *“This is the day that the Lord has made; let us rejoice and be glad in it.”* I don’t want you to stop applying that verse to every day of your life, but I also want you to see there’s a special day God is referring to here. When you understand that, it will enhance your worship this week as we celebrate Jesus coming into Jerusalem on Palm Sunday.

I’m not going to do an outline or slides today—we’re just going to immerse ourselves in Psalm 118. It’s a psalm that Martin Luther loved more than any other. He said, “This psalm proved to be a friend to me and helped me out of many troubles. This psalm is dearer to me than all the wealth and power of the world. I’d never trade a verse of this psalm for any of that wealth or any of that power.” That’s how dear this psalm was to Martin Luther.

It was dear to the New Testament writers. Do you know that Psalm 118 is quoted more frequently in the New Testament than any other psalm? And it was dear to Jesus Himself. We have good reason to believe that right before He went to the Garden of Gethsemane, when He celebrated the Last Supper with His disciples, He sang this psalm. It would have been the last song Jesus sang. It says in Matthew 26:30 that Jesus and His disciples sang a hymn before they left the Last Supper and went to the Mount of Olives.

We can’t say with certainty what they sang, but we do know that it was a well-established Jewish custom during the Passover meal to sing Psalms 113-118. This is a group of psalms known as the “Egyptian *Hallel*.” *Hallel* means praise. In these psalms, the people of Israel are giving thanks for how God delivered them from bondage in Egypt, how He’s a God Who rescues His people, how He’s going to come again and deliver His people through the Messiah. So at the end of the Passover meal it was their custom to sing Psalm 118. That’s why we think this is probably the last psalm Jesus sang before He went to the cross. That means it’s pretty important.

It begins and ends with the same words. We see this in both verse one and in the last verse: *“Oh give thanks to the Lord, for He is good; for his steadfast love endures forever!”* The congregation is speaking to one another when they say this. One of the reasons why it’s so important when you come to church that you engage in the singing, reading and speaking aloud is because other people need the encouragement that comes from hearing you say, “God is good. His love endures forever.”

We know this is true, but we have a hard time believing that God is a God of *hesed*. That’s the Hebrew word for steadfast love. It’s a word that speaks of God’s relentless covenant love for His people. I love how Michael Card describes *hesed*. He says, “*Hesed* is when the person from whom I have a right to expect nothing instead gives me everything.” That’s *hesed*. We’re encouraging one another when we come together in worship and sing to one another: *“Let’s give thanks to the Lord for His steadfast love, for He is good. His steadfast love endures forever.”*

In verses two through four, the psalm is calling all of God's people to praise Him. The people of Israel, His chosen people, say, "*His steadfast love endures forever.*" Let the house of Aaron, the priests, say, "*His steadfast love endures forever.*" And those who fear the Lord—people from every tribe, tongue and nation—say, "*His steadfast love endures forever.*" Praise Him for this. You can never get to the end of God's love.

Someone put it like this: Suppose God's love is an ocean and you send out four ships—one to the north, one to the south, one to the east and one to west—telling them, "I want you to sail through the ocean of God's love until you reach the end, until you reach the shore." You wait in the harbor for those ships to return. A thousand years goes by and they're still out there sailing. Two thousand years, five thousand years, ten thousand years. Finally, they come back and you call from the harbor, "Did you find the shore?" They call back, "No shore! There's no shore! There's no limit to God's love."

His love endures forever. It is relentless. It is unfailing. It is irrevocable for God's people. This psalm is calling us to praise Him for that. We don't know who wrote this psalm; if we needed to know I think God would have told us. We don't know the setting out of which it emerged, but we know that whoever wrote it gets personal in verse five. A single voice starts to take over and he's going to tell us how he experienced the Lord's help, rescuing him out of his distress. Look at verse five: "*Out of my distress I called on the Lord; the Lord answered me and set me free.*"

Think about what you do when you're in distress. The word "distress" here is referring to a tight place. You feel constrained. Pressure is bearing in. I think it's like an elevator shaft. You're somewhere in between floors in a big tall building and all of a sudden the power goes out. It's dark and you're wondering how long the oxygen is going to last in there. You're pounding, but no one is hearing because you're in between floors. You're in a tight place. You're in distress. What do you do when you're in distress? Where do you turn?

I'm tempted to run around in a frenzy, trying to see what I can do to fix my problem. Or maybe I go around crying on everyone's shoulder—looking for them to be my help, my deliverer. Or maybe I'm tempted to curse my enemies, not do good to them, unlike what we talked about last week. Or maybe I'm tempted to murmur against God: "Why have You done this to me? God, do You not love me anymore? Has Your steadfast love failed me?" I'm implying He's my enemy.

Martin Luther, commenting on this verse, says:

Don't do that. Faith rises above all this and sees God's fatherly heart behind His unfriendly exterior. Don't sit by yourself or lie on a couch. Don't destroy yourself with your own thoughts by worrying. Do not strive and struggle to free yourself, and do not brood on your

wretchedness, suffering in misery. Say to yourself, “Come on, you lazy bum. Down on your knees and lift your eyes and hands toward heaven.” Read a psalm or the “Our Father.” Call on God and tearfully lay your troubles before Him—and in your weakness, you will find His strength.

That’s what the psalmist is doing here. “I’m calling out of my distress on the Lord.” What he discovers is that when we call on the Lord in our distress, God never says, “Sorry. You’ve used up your minutes for this month.” “Sorry, I don’t have any appointments available until the middle of May.” Or, “Sorry, you’re going to have to handle this one on your own.” Never! What happens when God’s people call on Him out of distress? We find from verse five that the Lord answers us and sets us free, because the Lord is on our side:

<sup>6</sup> *The Lord is on my side; I will not fear.*

*What can man do to me?*

<sup>7</sup> *The Lord is on my side as my helper;*

*I shall look in triumph on those who hate me.*

These verses are also repeated in Hebrews 13.

We had a “high chair” devotional book we went through with our kids, and these verses were learned at a very young age. I remember them sitting in their high chair, Nate especially, learning, “*The Lord is on my side; I will not fear. What can man do to me?*” The Lord is on my side...as my what? My helper. That’s His essential characteristic. He is my sufficient Helper. He’s infinitely helpful to His people. Alec Matier points out that “helper” here is a participle—the one who is helping—indicating an unchanging situation. Friends, God will never not be a Helper to any of His children when we call on Him. You will never find Him to say, “Sorry, I can’t help you right now.” He’s a Shield and Defender against our foes—the world, the flesh and the devil. They won’t get the final say.

So we can say, “*I shall look in triumph on those who hate me*” (118:7). That’s the testimony of this psalmist. When he says this in verses eight and nine, the whole choir of God’s people responds. Just like they were singing antiphonally at the beginning of this psalm, they’re coming back in verses eight and nine. The choir’s getting warmed up and they start singing this refrain:

<sup>8</sup> *It is better to take refuge in the Lord  
than to trust in man.*

<sup>9</sup> *It is better to take refuge in the Lord  
than to trust in princes.*

Do you know that? Have you experienced that? Listen, you might not yet trust in Jesus as your Savior—and if you don't yet trust Him, we're so glad you're with us today. You're welcome here. But I want to ask, have you found something or someone better than Jesus Who can deliver you from your distress? Have you found anyone better than Him Who can forgive the guilt of your sins? Who can set you free from the stranglehold of shame? Who can promise you a future beyond your death that is full of life, light, joy and hope? Jesus can do all that for you and infinitely more. No one else can.

The Bible says, *"There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved"* (Acts 4:12). It's only through Jesus that we can find true refuge, that we can find salvation from sin and death and hell. It's better to take refuge in Him than to trust in anyone or anything else. He's available today. He's a Savior, a refuge, for all who will say to Him, "Dear Jesus, have mercy on me. I need You to deliver me from my distress, from my guilt and my shame." If you do that, no matter what comes into your life, you will have reasons to rejoice.

Now let's look at Psalm 118:10-13. Here we get a little more clarity on how ferocious the threat was. It's kind of like when homeland security raises the terror alert. We might not know until long afterward just how close we came to the brink of destruction. Maybe years later you hear the news that with that threat, we were about to be destroyed as a nation. That's the way the psalmist describes what was going on in his life.

- Verse 10, *"All nations surrounded me."*
- Verse 11, *"They surrounded me on every side."*
- Verse 12, *"They surrounded me like bees,"* swarming around.
- Verse 13, *"I was pushed hard, so that I was falling."*

Can you feel this? Can you imagine this? Think of Great Britain during World War II, how helplessly surrounded they were by the enemy. Think of Churchill, pleading for help from Roosevelt: "Our very survival is on the line! We need deliverance." That's the kind of threat that's going on here. The nations are raging. The peoples are plotting. The kings of the earth are setting themselves within striking distance. The rulers are all taking counsel together against the Lord and His anointed. A coup is on the rise; it seems like tyranny is going to prevail.

But he calls on the Lord and listen to what happens in verse ten: *"In the name of the Lord I cut them off!"* They were defeated. Verse 11: *"In the name of the Lord I cut them off!"* Verse 12: *"In the name of the Lord I cut them off!"* So the swarm of bees is incinerated *"like a fire among thorns."* The conflict is fierce, but it's short-lived when we, the people of God, discover that verse 14 is true.

Again and again in our lives, we find Him to be “our shield and defender, the Ancient of Days, pavilioned in splendor and girded with praise.” He’s our Friend. He’s fighting on our behalf. He’s the One Who wins the battles for us. The battle belongs to the Lord, but the victory is shared by all His people. So the psalmist says in verse 14, “*The Lord is my strength and my song; he has become my salvation.*” Isn’t that precious? “Lord, You strengthen me and fill me with joy. You give me a song. You are my salvation.”

As this deliverance is experienced, all God’s people start sharing in the victory together. This is why it’s so important for us, friends, not to keep our mouths silent when God does something in our lives. We need to tell our testimonies to one another; we need to proclaim the great things He has done for us, because whatever God has done is meant to be shared by all God’s people. Whatever God has done in a person’s life is meant to be rejoiced in and celebrated by the whole church, so that all together we can experience verse 15—“*Glad songs of salvation are in the tents of the righteous*”—as we celebrate the victories of the Lord.

Glad songs of salvation should characterize our worship services. They should be in our homes. Can you say, “Glad songs of salvation filled my home this week”? That’s what should be in our mouths and in our hearts when we drive to work on Monday morning. Glad songs of salvation are to be on the commuter drives of the righteous, even on the Eisenhower Expressway. Glad songs of deliverance run through your mind, young people, at the lunch hour at St. Charles East.

Glad songs of deliverance should be in the background of our minds when we’re at the doctor’s office getting difficult news or in the operating room, preparing to be put under anesthesia. Glad songs of deliverance don’t ever leave us, even when we’re going through dark valleys of depression and anxiety. We are fundamentally a people of joy and victory, because we are held in the hands of the great Shepherd Warrior. He’s fighting for us. We don’t have to fight our battles alone; He’s working on our behalf. He is our strength and our song.

No matter how much we are encompassed by threats all around us, we will experience that “*the right hand of the Lord does valiantly, the right hand of the Lord exalts, the right hand of the Lord does valiantly!*” Friends, even if it is the day of your final breath in this body, if you are trusting in the Lord Jesus Christ—Who valiantly triumphed over death on Easter Sunday when He rose from the grave—then you also will share in His resurrection. You will say, “The Lord has done valiantly for me.” Verse 17 is yours to share: “*I shall not die, but I shall live, and recount the deeds of the Lord.*”

People think that’s probably why this was Martin Luther’s favorite psalm. He had this verse on some type of frame in his study, “*I shall not die, but I shall live.*”

Why does God deliver us? So we may recount His deeds. So we may tell of His greatness. So we may share the mighty works that God has done.

Verse 18 makes it clear that whoever is writing this is not someone who's sinlessly perfect. They recognize their need for the Lord's discipline and chastisement in their lives, but they also understand that it's for their good. *"For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it"* (Hebrews 12:11). The psalmist says, *"The Lord has disciplined me severely, but he has not given me over to death."* In other words: "I've always experienced His help in my life. He's always been on my side. He's never left me. He's always been for me. He's always been working on my behalf. Even when I thought all hope was gone, He's come through. He's delivered me."

As we work our way through this psalm, I want you to imagine it as a procession. You're on a pilgrimage to the heavenly city to worship in the temple. You're with God's people. You're wanting to go into the throne room of God Himself and worship Him there. All along the way you've been telling the stories of His deliverance in your life. You've been sharing all the ways the Lord has helped you so far. "Through many dangers, toils and snares we have already come. The Lord has brought us safe thus far—He will safely lead us home." You're telling these stories like the psalmist is doing.

Now at verse 19, you've reached those pearly gates—the throne room of God—and you're wondering, at the threshold of those gates of righteousness through which only the righteous can enter, "Will I be welcome here? How am I going to get in?" That's what's going on in verse 19. They've come to the pinnacle of God's temple and now they want to go in. They want to see God. They want to enter His presence. So they're saying, *"Open to me the gates of righteousness, that I may enter through them and give thanks to the Lord. This is the gate of the Lord; the righteous shall enter through it."*

You're standing there at those gates of righteousness with confidence that there's a way in. Even for those whom the Lord has disciplined severely—for sinners—there is a way in to the righteous presence of God Himself. There's a way for sinners to be welcomed there. There's a way of access through the gates of righteousness into the presence of the Lord. And what is the very first thing they want to say when they get into the Lord's presence is? Look at verse 21: *"I thank you that you have answered me and have become my salvation."*

I don't know if you ever worry about what you're going to say when you get into heaven? Maybe you would like to rehearse this script a little bit. If you can learn these now and remember these when you're dying, these are great words to say when you first see your God: *"I thank you that you have answered me and have become my salvation."* Excellent words! In fact, when

you've been in heaven 10,000 years, those words will never grow old. *"I thank you that you have answered me and have become my salvation."* It's a great thing to say. How can it be that sinners like us can get through those gates of righteousness and find there a God of steadfast love and mercy? Not someone who wants to destroy us, but Someone Who welcomes us. "Welcome home, My child. I've been waiting for you. I've prepared a place for you." How can that be?

When we enter through those righteous gates, we'll know it had nothing to do with what we've done. Someone has answered us. Someone has become our salvation. Someone has rescued us, and He is worthy of all our thanks and praise. That's the first thing we'll want to say to Him when we see Him face to face.

Look at verse 22 which is a very important verse in the Bible. At the center of the dwelling place that God is building for Himself and for His people to dwell in eternally, there is a stone—a stone that was rejected by the builders, by the religious leaders. They thought they were building up a great structure of faith and religion. But they saw this stone and it looked so unimpressive that they threw it out. "We don't want that stone here."

God said, "Oh, no. That's going to become the Cornerstone of the structure that I'm building, the dwelling place for Me and My people. He's going to be the Cornerstone. I'm going to build everything around Him, this Living Stone." If you were an Israelite in the Old Testament or reading this psalm, I'm not sure who you'd be thinking that stone is. You might be thinking it's referring to the little nation of Israel that so often was rejected by the other nations, like Egypt, downtrodden and nearly destroyed. But God said, "Oh, no. That little nation is going to be right at the center of what I'm doing in the world." So He delivers and rescues them.

Or if you were an Israelite reading this psalm, you might be thinking it's talking about King David. When Samuel the priest went to Jesse and said, "Bring out your sons, so that I might anoint one of them to be king of my people," Jesse brought out seven of his sons and marched them before Samuel. But the Lord kept telling Samuel, "No, it's not that one. Not that one." Man looks at the outward appearance, but God looks at the heart (1 Samuel 16:7). "Not that one. Not that one. Not that one." Seven sons.

Samuel was perplexed. He went to Jesse and asked, "Do you have any other sons?" Jesse replied, "Oh, yeah, I mean, there's David. But he's out there working the sheep folds. We didn't even think of David. You wouldn't want David to be king, would you?" Samuel said, "Bring him here." When he brought him, this was indeed the Lord's chosen one.

The stone that the builders rejected becomes very pivotal in God's Kingdom work. As you read the Bible, you realize there's no one in the Old Testament Who meets this description like Jesus does; He is the rejected one becoming the one God's building His work upon. Verse 22

becomes one of the most important verses in the New Testament, because we who have the New Testament can't read this verse without recognizing there's no son of David who fulfills the words of this psalm with such remarkable clarity as the Lord Jesus Christ Himself does. He's the Stone that the builders rejected. He has become the Cornerstone. God's building everything on Jesus.

I want you to go quickly back through this psalm to see how it's really telling us about Jesus Himself. Look at verse five, calling on the Lord out of distress. Can you think of Jesus crying out with loud cries and tears in the Garden of Gethsemane to Him Who was able to save Him from death? He was heard because of His reverence. The Lord answered Him and set Him free. Look at 118:6-13, all the enemies were coming and swarming. Can you see Jesus confined in the Garden after that prayer with no way of escape, as they came out against Him with swords and clubs to arrest Him? Surrounded by His enemies—even Judas who was once His friend—pushed hard to the brink of death, that's our Savior's experience.

Look at verse 17: *"I shall not die, but I shall live, and recount the deeds of the Lord."* Can you think how Jesus emerged through that deadly cross, buried in the tomb. Then on the third day, He emerges victorious, alive from the dead, on the morning of His resurrection.

Then when you look at verse 18—*"The Lord has disciplined me severely..."*—can you think of how Isaiah 53:10 says it was the will of the Lord to crush him? He has put Him to grief, as His soul makes an offering for our sin.

Then look at verses 19-21: *"Open to me the gates of righteousness,"* and ask yourself, "Who else could be qualified to enter that gate but Jesus?" Remember how the book of Hebrews says He has entered into heaven itself, now to appear in the presence of God on our behalf, so that we can have confidence to enter the holy places by the blood of Jesus, by the new and living way He has opened to us through His flesh.

Then look at verse 22 and remember how Jesus Himself quoted this verse in the parable of the tenants, identifying Himself as the son of the master. "The tenants are going to see me, they're going to reject Me and say, 'This is the heir. Come, let us kill him, and have this inheritance.'" Jesus said that's what they would do to Him, then He asked them, *"Have you never read the Scriptures? 'The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is marvelous in our eyes?'"* (Matthew 21:42).

Jesus is saying, "Psalm 118 is about Me. This is all about Me and the work I've come to do." Whoever was writing this psalm was probably not aware that the experiences he was recording were predicting and anticipating Someone Who was yet to come. But the bright light of Jesus is casting its shadow all the way back here into the Old Testament. It's all about Jesus.

So when you see that, you realize then that verse 24 is not just about any generic day of your life. When we say, *“This is the day that the Lord has made; let us rejoice and be glad in it,”* God wants us to be thinking about a particular day. He wants us to be thinking about the day when His Son met and overcame the principalities and powers of hell itself. He wants us to be thinking about the day when Jesus took on death and defeated it, and the day Jesus rose again from the grave and entered into heaven itself, offering His own body and blood as the sacrifice for our sins.

As He rose, the angels said, “Lift up your heads, you mighty gates, you gates of righteousness, that the King of Glory might come in.” *“Who is this King of Glory? The Lord, strong and mighty, the Lord, mighty in battle”* (Psalm 24:8). This is the day that the Lord has made. What day? What day is this referring to? It’s referring to the day when the rejected Stone became the chief Cornerstone, the day when death met its match, when Jesus rose from the dead. It was the day of His death when His resurrection from the dead and our salvation was accomplished and when all creation rejoiced in the victory of their King.

So it’s no wonder, when you read this psalm in the light of Jesus, that when He marched into Jerusalem on Palm Sunday, the words that were coming out of the mouths of the people in the crowd were the words of this psalm—verses 25 and 26. This is exactly what the crowds were shouting to Jesus when He rode into Jerusalem: *“Save us, we pray, O Lord! O Lord, we pray, give us success! Blessed is he who comes in the name of the Lord! We bless you from the house of the Lord.”*

Do you know what those words, “Save us, we pray,” sound like in Hebrew? It sounds like this: “Hoshianna. Hoshianna.” What does that remind you of? The Greek word, “Hosanna. Hosanna.” It’s a cry to God for help. It would be like you fell into the ocean and couldn’t swim. “Help! Save me! Please!” But it’s also a cry of hope, like you might cry when you see the lifeguard approaching. John Piper translates it like this: “Hurrah! Salvation has come.” That’s what the crowds were saying.

When Jesus came into Jerusalem, they recognized Him. No one told them. They didn’t rehearse for this. They didn’t have a liturgy and screens telling them, “This is what you’re supposed to say right now.” They said it spontaneously. It erupted from their mouths. They started taking off their robes and laying them on the dirt; putting their palm branches down as a sacrifice of honor to their humble King, mounted on a donkey, “Because He is coming! He’s saving us. Hurrah! Salvation has come!” That’s what they’re saying when Jesus enters Jerusalem.

He's going to come and He's going to do what verse 27 talks about. He's going to make His light shine upon us in this dark world. That's salvation—light in the darkness. He's going to *"bind the festal sacrifice with cords up to the horns of the altar!"* He's not going to do that at the altar in the temple in Jerusalem. Remember what He does when He first gets into Jerusalem? He goes into the temple and cleanses it of all its impurity (Luke 19:48-48). That temple is going to become obsolete.

Instead, He's going to bind the sacrifice with His own hands to the altar of the cross that we call Calvary—Golgotha, the place of the skull. There He's going to be bound to that altar. He's going to become the Lamb of God, the Passover Lamb that takes away our sins, so that when we are covered by Jesus, God's wrath passes over us and we are free. We are free. That's the day the Lord has made that we, His people, rejoice and are glad in all our days. It's the day that brings us light and life, the dawning of the new creation. That's what happens when Jesus dies and rises again.

I was thinking about another song we sang a lot as kids. It had a refrain that goes like this:

At the cross, at the cross, where I first saw the light  
And the burden of my heart rolled away  
It was there by faith I received my sight  
And now I am happy all the day.

When I was in my 20s, I kind of mocked that last phrase. "Now I'm happy all the day? Give me a break. I haven't met a Christian yet who's happy all the day." We have sad days. We have burdens. We have distress. But when we trust in what our Savior did on that day—that day when the Lord was made to be the dawning of the new creation, to be the beam of light that goes forth to all the nations to rescue people from every tribe and language and nation—when we trust in what Jesus did on that day when He died on the cross, then truly there won't ever be a day for the rest of our lives, or for eternity, when we cannot echo this psalm, no matter how hard, how gloomy, how bleak it might get—

"This is the day that the Lord has made; I will rejoice and be glad in it. I will choose to rejoice in what my God has accomplished on that cross and rising from the dead. That's the light that will shine over all my darkness, over all my gloom, over all my misery. This is the day. I live in the day of salvation. I live in the day of the new creation. I'm no longer in darkness; I'm in light."

If you want that to be true for you, I think verse 28 tells you how to pray, how to turn your life over to God, how to turn away from sin, self-reliance and trusting in your own merits, truly

putting your trust in Jesus. You could just say to Him, “You are my God, Jesus. I will give thanks to You. I’m done living for myself. I turn away from my sin. I’m going to give thanks to You. You are my God; I will extol you.”

If you want to do that, if that’s how you want to live—believers, or maybe for some the very first time—let’s say together:

*<sup>28</sup> You are my God, and I will give thanks to you;  
you are my God; I will extol you.*

*<sup>29</sup> Oh give thanks to the LORD, for he is good;  
for his steadfast love endures forever!*

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